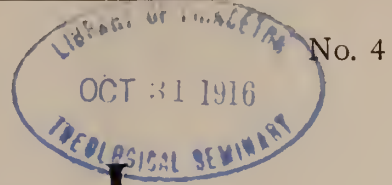


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VOL. 38

THE

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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

APRIL, 1907

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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APRIL, 1907.

NO. 4.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE Bishop of Madras states: "The rapid progress of Christianity in India at the present day is an undeniable fact. From 1871 to 1901 the census returns show that the rate of increase of the native Christians was 113.8 per cent., as against an increase of under 15 per cent. for the whole population. Taking a broad view of the Christian community in India during the last fifty years, its advance in education, discipline, and all that makes for social progress has been most marked."

SPEAKING of the generosity of the native church, the same authority gives these facts: "Two years ago the Christians in Tinnevely formed the first purely native Missionary Society which has existed in India, since the days when the Syrian Christians on the Malabar coast were a missionary power. They have sent out two trained missionaries to an unoccupied tract of country and are supporting seven Telegu evangelists. In 1905 they sent \$2500 to help pay the deficit in the C. M. S. fund."

GREAT changes in China are thus emphasized in a Chinese periodical: "The immense stride made in education by the Imperial Edicts changing the ancient mode to modern after the Japanese model in

all the provinces, is unexampled in magnitude in the history of the human race. Japan is flooded with Chinese students. Over 13,000 are there now, while there are only about 600 Chinese students in all other countries. The students study in Japan from three months to five years and all learn the Japanese language before they can attend the lectures in the schools and colleges there."

AN extensive woman's rights movement is in progress in Japan, started by women in the upper classes who had come in contact with European life. The object is to free Japanese women from family tutelage and marital slavery, to develop the sentiment of responsibility and individuality, and to strengthen the passion for liberty. Among the women who are devoting their lives to the liberal professions, and among the female students, the revolt is reported to be complete. Numbers of Japanese girls have either resolved not to marry or have demanded that first they be permitted to meet and become acquainted with their future husbands. A significant event was the strike in the latter part of 1905 of girls employed in the cotton-factory of Kuranagi, when nine hundred employees marched out to the demand of shorter hours and higher wages. Naturally this movement is meeting strong opposition in a country where woman has been systematically oppressed for centuries, and it is impossible to achieve emancipation quickly or without a struggle."

A dozen daily Chinese newspapers are issued in Peking; one of these is entirely for women, and the greater part of it is the work of native lady writers. 'In all provinces of the Empire,' writes Dr. Griffith John, 'copies of approved newspapers are placarded up, in order that multitudes of the poorest people may read them.'



MISS HAND AND BIBLE READERS.

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

GIRDED FOR SERVICE.

By Miss JULIA E. HAND.

IN prophecy God once said to a heathen king, "I girded thee though thou hast not known me," and through that king wrought a wonderful salvation for His ancient people. Japan, with all her progress and all her civilization, has not yet known our God, yet those who are watching her development can see already a remarkable girding for service, which we believe will become, at no distant time, a tremendous factor in the work of evangelizing the heathen world.

I want to mention a few national and individual characteristics of the Japanese, any one of which, brought into subjection to our blessed Lord, could be used mightily in His service, all of which, united and controlled by the Holy Spirit, would mean overwhelming victories for His cause.

I. Patriotism. St. Paul was a patriot. How he loved his nation, and how he delighted to say, "I am a Hebrew of the Hebrews." When he became a Christian

patriot he could say, as he thought on the blindness of his own people, "I have great heaviness and continual sorrow in my heart : he could even wish himself accursed from Christ for his brethren, his "kinsmen according to the flesh."

When the Spirit of Christ touches the patriotic heart of the Japanese, he will not rest until his nation takes its stand, not simply among the nations of the West, but among the Christian nations of the world. I have been touched again and again when in Chapel or smaller prayer-circles among our Bible-women and Christian school-girls, to hear them pour out their very hearts in petition for "*waja kuni*"—"my country."

II. Loyalty. It is acknowledged by both Japanese and Europeans, that it was not the number of her troops, nor her splendid military training nor military equipment, nor any resources outside themselves that counted most for Japan during the late war, but it was the unswerving loyalty to their Emperor that animated the breasts alike of the great Generals and Admirals and the humble soldiers and bearers of burdens that won the day.

When this wonderful spirit of loyalty yields its allegiance to the King of kings, what will it not mean for His cause in the

far East? The Japanese Christian soldier will gladly spend and be spent, never counting his life dear unto himself, and he will never lay down his arms until the kingdoms of this world have become the kingdoms of our Lord and His Christ.

A few years ago an attractive and accomplished young girl heard the Gospel and in simple faith accepted its teachings. Her father was very angry and said, "If you do not give up this new religion you must give up your home; you shall no longer stay here." Every natural instinct of her heart, affection, filial piety, which is the religion of the Japanese daughter, reserve and timidity, all rose up, pleading for the easy path of secret discipleship. But loyalty to the Person of the new Master conquered all, and she went out from her home to suffer the pangs of estrangement and poverty. Weary months passed before a reconciliation took place, and then her father wrote her that she might come home. She went, as a Christian, to spend her Summer vacation among her own people, witnessing to the power of the Gospel in her life. She is now an earnest, faithful Bible-woman, rejoicing in the priceless privilege of holding forth the Word of Life in a heathen city where the Christians are but a handful.

III. Internationalism. Japan has well been called "the pioneer of Internationalism in the East." In spite of the present dissatisfaction of the Koreans over the Japanese occupation (and doubtless both nations have much to learn in the adjustment of the new relations) I believe that Japan has the welfare of those other nations of the Orient at heart. When she learns that the only true welfare of a nation has its source and strength in the Christian religion, she will become the pioneer not simply of educational political, and commercial progress, but of the Christian faith.

(Is not this the solution of the "Yellow Peril"?)

IV. Individual Responsibility. The conviction of individual responsibility for the welfare of the state is a marked trait of every Japanese man, woman, and youth. The Japanese *Christian* citizen will be governed by that motive that caused St. Paul to say: "I am a debtor"—"as much as in *me* is"—"I am ready." One of our Bible-women once went on an errand to a village where a large number of convalescent soldiers were

stationed, recuperating. She returned with an overwhelming burden upon her heart for those fifteen hundred men, and "no one to give them the Gospel." But what could she do? Her own classes and duties in the Bible school occupied her from morning to night, and money she had none. Oh, yes, she had a little money—a great deal to her, for it represented weeks and weeks of saving and frugal care. It was intended for a much-needed dress, for the Bible-woman's wardrobe is nearly always in a state of need. But she could not dismiss the thought of those soldiers from her mind, and so she came to the foreign missionary with the precious little hoard, saying, "I can do without my dress, and this will pay the expenses of a Japanese evangelist long enough to go with the Gospel to that village." So she wore her old *kimono* that winter and had the joy of sending the story of salvation to those waiting hearts. Incidentally, she collected by her own efforts that winter over twelve hundred "comfort bags" for those same men, and into each bag, among the towels, soap, pens, pencils, and other comforts, went a Gospel message, and these bags were given to the soldiers on Christmas day, with a little letter telling them what the day meant to God's people.

V. Love. The Japanese have a great capacity for loving and the missionary soon learns that love is the one thing needful. There is only one power strong enough to draw a soul from darkness to light, and until the heathen see that love being lived out in the daily lives of God's messengers, how can they comprehend the love of the unseen God?

When the news of the fall of Port Arthur reached our ears, we hurried with the tidings to our school-girls and Bible-women living in the Compound. We went to the girls first. They had already heard and were gathered about the piano in the school-room singing a hymn of peace. Then we went to the Bible-women, and they too had heard the news, and were gathered in an upper room and were on their knees.

What that victory meant to that waiting people only those who lived among them can know! So many, many brave men had fallen; so many had succumbed to illness and helplessness brought on by the terrible cold and exposure; so many wounded, so many maimed for life were being sent home to their families. The Bible-women knew

all this, and their hearts were wrung with the knowledge. Yet as we slipped in and quietly took our places among them, one of them was praying, not for Japan, but for Russia, for that poor crushed and down-trodden people, for the widows and orphans of their fallen enemies, for the disappointed nation, that this defeat might in some way be blessed to them, and that they might come to a heart-knowledge of our Saviour.

VI. Physical Qualifications. The Japanese are accustomed to a very simple mode of life. They are a rice-eating people. They are accustomed to the Eastern climate so trying to the Westerner, and they know how to adapt themselves to the manners and customs of the Orient. All these are most important missionary qualifications, meaning as they do a vast economy of money and strength.

VII.—Mental Qualifications. The Japanese are bright, intelligent, and persevering. Language-study is no new experience to the Japanese of even very moderate education, as it appears in the curriculums of middle and high schools. The Japanese missionary would bring a well trained mind to the work of acquiring the language of the people among whom he labored. He has already a mutual written language with China, and with Korea, and with this, and his similarity of thought with the other Oriental races, the acquiring of a language would not present a fraction of the difficulty it does to the Western missionary.

Finally, the Japanese, being themselves Orientals, are acquainted with the Oriental mode of thought, a most important factor in missionary success. That is the weak point with so many of us, the place where we so often fail, we have not yet learned to see things, to think and to reason things from the standpoint of the Oriental mind. And this the Japanese have already by birth.

It is an old, old story, for it is in every newspaper and magazine and on every tongue, how Japan is leading the East today. Japan with her schoolmasters and college professors, her military instructors and legal and administrative advisers, scattered throughout China, Korea, and Siam; Japan, with thousands and thousands of students from Eastern lands flocking to her schools and universities; Japan, with her brilliant successes, her marvellous progress, her standing among Western nations—this is the nation to which all the nations of the East

are turning in wonder, admiration, and emulation.

If Japan were in deed and truth a **Christian** nation, what would not her power and influence mean in the East, for the hastening of the day when the knowledge of the Lord shall cover the earth as the waters cover the sea?

INDIA—ALLAHABAD.

A WOMAN'S TESTIMONY.

By MISS ALICE E. WISHART.

RECENTLY Shahyadi (The Princess) and I, spent from Monday to Saturday in the village district of Fātehpur where the population averages four hundred to the square mile. Miss Beach was with us and other missionaries and our camp was near a number of high caste villages. Shahyadi opened many doors for us, as she was recognized as a Brahmanee at once and respected and honored as only this caste are, and the women listened to her as they would not to us.

One night Rev. Mr. Matteson exhibited his magic lantern pictures on the life of Christ in a high caste village of four hundred people. That day we had been enabled to help. This relative of the head man of this village a sick gave us some influence in securing a crowd of hearers, the women shy as deer on the verandas while the men sat in the courtyard.

If it be difficult to keep one hundred Hindustani quiet, we feared that it would be impossible to control four hundred. But they listened to the wonderful story with remarkable stillness and when the pictures gave Christ's ascension, Mr. Matteson whispered to me, "Would Shahyadi give her witness before these people to-night?" It is not a common thing for a woman of India to address a large audience of men, but when "The Princess" arose and began to tell of her birth and family she gained instant attention.

I wish I had her speech in writing to send you, for it reminded me of the Apostle Paul's defence before King Agrippa, beginning with "My manner of life from my youth up, which was from the beginning amid my own nation." She told of her strict observance of all Hindu customs, her devotion to their sacred books, and knowledge of them. Then how she found Jesus Christ and her salvation through Him.

She closed almost in Paul's words, "I would to God that with little or much, not only thou but all that hear me this day might become such as I am."

All was quiet as her strong rich voice rang out on the clear night air, and she was a living witness of the love and power of the Great One, about whom they had listened for nearly three hours. Surely God's word sown in those heathen villages will not return to Him void. Will you not pray for a special blessing on the work of those few days?

INTERESTING EXPERIENCES.

By MISS LILLIE RODERICK.

SIMLA is a beautiful place, and many interesting experiences came to me when I was there one Summer. I had a welcome, too, from the Bengali, Hindustani, and Punjabi zenana ladies, whose houses I visited, and whose husbands work in the Government offices, and are there only for the Summer. Mrs. Annie Besant had the preceding year zealously lectured on Hinduism amongst this community, and they expressed surprise that any one should have aught to say after her championship of their religion; yet they listened with apparent interest about the Saviour who was theirs too, if they would only accept Him.

I had the opportunity of visiting the celebrated Sipi fair, in a Raja's territory within the limits of Simla. It is professedly held for the worship of the goddess of that name, whose shrine is in a beautiful glen overshadowed by mountains. It was really the mart, where the heart-sickening practice of buying and exchanging wives was publicly carried on. It is said that, through Lord Curzon's influence, the Raja has put a stop to its being openly practised, but the marriage tie is as loosely held as before, even in English jurisdiction. I saw an instance of it, when a beautiful girl of sixteen was claimed by two men, and the police authorities were appealed to, for decision as to who had the legal right to her. The payment of the money expended on the marriage feast by the husband, has only to be refunded by another man to obtain the right of ownership of the woman. A certificate, however, is necessary for its legality to be recognized in an English court.

The Eastern hill-tribes in the Himalayas are Mongolian, but in Simla they are a hand-

some race, resembling the Cashmeris. Of the vast crowd of women at the Sipi fair, sitting in tiers on the hillside, gorgeous in bright-colored silks and jewels, to witness the games of archery, quoits, and other feats by the young men, only two were able to read, and they eagerly bought books. The men, as a rule, knew either Hindi or Urdu, so we had an opportunity of giving Gospels and Hymn-books that were carried to remote villages and solitary homesteads that lie scattered throughout this beautiful region. We presented the Raja with a New Testament, which he accepted with Oriental suavity.

CHINA—SHANGHAI.

THE NATURAL FOOT SOCIETY.

By DR. A. ISABEL HAMILTON.

ON November the fifteenth, the directors of the "*Tien-Hsu-Hin*," or "Natural Foot Society," organized by Mrs. Archibald Little, held their final meeting. It was for the purpose of handing over the leadership of this reform to the Chinese. The meeting has a special interest for the Woman's Union Missionary Society on account of a compliment incidentally passed on one of its missionaries. One of the speakers remarked that in future discussions on the medical work in China the name of Dr. Elizabeth Reifsnyder would not be forgotten.

Several prominent English-speaking Chinese were present and addressed the meeting. The *Tien-Hsu-Hin* has had an existence of ten years. Before its inception, though missionaries and isolated Chinese had raised their voices against the cruel custom of foot-binding, there seemed little prospect that the sentiment of the Chinese would have reached its present stage. The province of Kan Su, where missionaries are few, and where foot-binding has been carried to such an extent that there are women who can walk only on their knees, has only begun to be aroused; but there is a prospect that in some provinces, foot-binding may cease with the present generation. Even women seventy years of age are unbinding their feet. In some places Chinese ladies have become so enthusiastic, that there seems to be no need for foreign membership in the societies. That the leadership is now in the hands of Chinese, is an indication of the marked progress that China is making in reform.

HOME NOTES.

NEEDS OF MISSIONARIES.

AN oft-given rule to new missionaries is this, "Do not express your thoughts, or form opinions of things, until you have been on the field two years." Very good advice. It was given to me by numbers, and I am glad I followed it, for truly things are not always what they seem at first.

Of course, all admit the first and most important thing is to be sanctified, the life being in perfect harmony with the profession. Next, a humble spirit—willingness to take and follow advice, to do the seemingly unimportant things, have one's opinions set at naught, admit mistakes when made (a very difficult thing for most of us to do).

Another important qualification is adaptability—oh, the failures of otherwise good workers because of this lack: things are different here from the home-land; one must learn to adapt. This does not mean give up principle, but in things where this is not involved, yield. We are apt to think that everything from the West is right, but, after one has been on the field awhile, he finds many things which need no change.

Ability to learn the language is important, otherwise one is always handicapped. In the learning one often gets an insight into the way these people think and work.

Perseverance is another essential. The one who wants to leave the field or do other work is useless on the mission field. Times come in every one's experience when things look dark, everything seems to go wrong, and all our efforts are apparently failures. Every one, in any avenue of life, who ever accomplished anything, had to press on in spite of discouragements.

Patience is a quality often absent in the young. The East works slowly, and this is a great trial to a young worker fresh from the home-land who longs to push out and "do something." Oh! the mistakes often made just because of impatience.

The new missionary will have many trials that an older worker does not have and often resents advice from older missionaries.

The domineering nature which seems to be a part of all Westerners can be kept

down only by a close touch with God. It is so easy to imagine oneself superior and that we have more rights than the natives.

It is a strange thing that when a missionary candidate announces an intention of going to a foreign land to work for God, all the objections possible are brought up by friends and relatives, and stumbling blocks are put in the way. Not so when one is going on secular business, or in Government employ. Then the relatives take particular pains to tell of the fine appointment, the fine chance to see the world, and the good salary! Oh! the honor is great.

What a problem a new missionary is! Will he or she take advice and become a success, or refuse it and fail? This is the question that always has to be faced.

The following advice from Adoniram Judson is sound. He said concerning missionaries:—

"In encouraging them to come out as Missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men of sound sterling talents, of decent accomplishments, and some natural aptitude to acquire a language, men of amiable, yielding temper, willing to take the lowest place, to be the least of all and be servant of all men, who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it,—these are the men we need."

There is much in the phrase "conscientiously obstinate." No doubt all missions have had experience with such.—*Experience.*

GLORIOUS RECORDS. •

"The history of missions with uplifted fingers points to the glowing and glorious records on her shining scroll, and solemnly attests the fact that wherever the most consecrated witnesses have gone faithfully preaching the Gospel, there God has exhibited His power and bestowed His new Pentecosts.

"These Divine marvels have been wrought especially by the following forms:

"First, in the manifest calling and anointing of special messengers to bear the tidings.

"Secondly, in the providential removal of the natural barriers of language, furnishing

for the rapid acquisition of strange tongues facilities which were unknown in ancient times.

"Thirdly, in the preparation for the universal diffusion of the Gospel message through numerous translations of the Word of God and Christian literature.

"Fourthly, in the sudden and strange subduing even of hostile communities and rulers, where human influences were wholly inadequate.

"Fifthly, in marked and multiplied cases of conversion and transformation of whole peoples."—*Selected*.

THE FIRST MISSIONARY ADDRESS.

IT was uttered long, long ago. In their weary desert-wanderings, the children of Israel had reached the wilderness of Paran and encamped there. There, too, Moses seems to have found some members of a family to whom he was allied by the ties of marriage, as well as by the grateful recollections of their hospitality at a time when he fled out of Egypt, to escape the wrath of Pharaoh,—“and Moses said unto Hobab, the son of Raguel, the Midianite, Moses’ father-in-law: We are journeying unto the place of which the Lord said: I will give it you: come thou with us, and we will do thee good.”—Numbers x., 29.

Is this not the true missionary message, delivered in the true missionary spirit? The message that, across seas and continents, we send through our dear faithful missionaries to our sin-sick, heart-hungry sisters in heathen lands?

We, who have passed from death unto life, because of the atoning blood of Christ sprinkled upon us, we are going to the Promised Land—the heavenly Canaan where there is no more sin nor death, nor sickness, nor sorrow, no tears, no oppression, no injustice, where our eyes shall see the King in His beauty, and we shall rejoice in His presence with joy unspeakable and full of glory; where Jesus Himself has gone before to prepare a place for us in our Father’s home. But we do not want to go there alone—“come thou with us and we will do thee good”—we will share with thee the precious blessings, the glorious promises which are ours, and bring thee to Him

who is *the* Way, as He is the Truth and the Life.

Oh, that all Christian hearts were so truly filled with love to perishing souls that no sacrifice of time, of effort, of strength, of money should be counted too great to send that tender message to those who so sorely need it,—yes, who are waiting for it! Let us awake to our responsibility and privilege “while it is called to-day”!

E. P.

APPEALS.

In response to the appeal of Dr. Alice L. Ernst, in the January *Missionary Link*, for funds to support Lalliya in Jhansi, a friend gave \$100; \$10 was given also by Mrs. Dodge, of Conn., for the same object, and \$25 from another friend in New Hampshire.

Dr. Mary Mackenzie writes from Cawnpore:

I wish to acknowledge Dr. Coles’ generous gift of \$1,000.00 for medical and surgical work at Cawnpore. This allows us an annual income of fifty dollars. Last year our expenditure for drugs and appliances was \$95.00. Could some other friends see their way clear to add to Dr. Coles’ munificent gift, so that our medical fund would be sufficient to meet our expenses? Other kind friends are feeding, clothing, and educating these little ones in our Orphanage, but much extra care, nourishment, and medicine is required to successfully combat India’s many formidable diseases.

During the last year we had 241 patients in the Hospital and over fifty doses of medicine were given out three times daily in the Dispensary. The money received has enabled us to relieve much suffering and save many lives, which we trust will yet be used for the Master’s glory. Christ gives us blessed opportunities of giving back to His service that with which He has blessed us.

Which of His children will hear the Master’s voice and seize this opportunity of serving Him in serving His? If you have not the full feast have you not a crumb to spare? The cup of cold water given because we love Him will be acknowledged before His Father and the Holy Angels.



IDOL SHRINE.

FOR MISSION BANDS.

WHAT WE SEE.

By CLARA M. BEACH.

BEFORE coming to India I supposed that temples must be very beautiful, and above all clean. But one feels disgusted oftentimes with the impurity in and about them.

One sees little household shrines which are grotesque in the extreme and would be ludicrous were they not so pitiful—ugly rag dolls often being used for gods. Then come the little wayside temples that sometimes make one think of doll-houses, and in which at night lights are kept burning. Larger ones have hideous images, generally painted a bright vermillion, and with offerings of flowers, rice or other grain, and sometimes money before them; over which has been poured the holy water of the Ganges.

These are insignificant compared to the great costly temples that are to be found in most large cities of India and Burmah. Perhaps one of the largest is the Golden Pagoda of Rangoon, which has hundreds of steps leading to it, which worshippers often ascend kissing each step. Cawnpore cannot boast of any very noted temples such as are found at Calcutta, Benares, Amritsar,

or even Allahabad, but I want to tell you a little about two in Cawnpore.

The first is a very imposing structure called Prag Navain Sanāla where the goddess Lachmie is worshipped. One of the things of interest is a tower with an archway through which the people come and go from their worship at the Ganges. In the morning, people arriving at the gateway stop, turn round and bow to the sun, and very often pour out water as an offering. One of the great market-places of the city is within the temple precincts, and trinkets of all kinds, fruits, and vegetables are displayed for sale. Each year this temple is brilliantly lighted, the goddess Lachmie is taken out with great pomp to the Ganges to bathe; seven days are spent in the festivities, and then she is placed again in the temple and stays there for another year. The present owner or headman of this temple can speak English very fluently, and we had a good opportunity to talk with him, and tried to use it to tell him something of Christ.

In order to reach a much more beautiful temple we have to wind in and out of crowded, narrow lanes, but once there, what a transformation! A lovely garden is the first thing we see, then groups of statuary, some far from beautiful, others fairly good; pretty lit-

the fountains playing over rockeries. Though the place is not in accord with Western ideas of beauty, it is such a complete contrast to the usual filth of a heathen temple that it seems very attractive. One must take off his shoes and go either in his stockings or in the cloth shoes provided for him. This Jain temple is the cleanest temple I have ever seen in India. The walls are inlaid with various sorts of glass, overhead are designs of many kinds, some showing artistic ability. All the floors are inlaid, as well as the pillars and walls. In places, the mirrors of the pillars reflect many times over. This place is lighted for two or three days once a year, and the effect is really grand, as glass chandeliers are suspended at different angles and reflect the light from each other.

In these costly temples they make offerings of melted bullion, and other things, costing thirty-three dollars, but representing ten times that amount, for as a race they are very poor. Another work of merit is to take no life, and they go to the extreme of tying a cloth over their mouths that no insects may be swallowed! The chief idol is a nude figure, made generally of stone, seated in the attitude of meditation. The contrast is striking between this idol and Christianity, where we are taught to deny ourselves in order that others may receive what God has so freely given to us.

Who are the people who expend so much money on a little place not over twenty feet square? They are a sect called the Jains, whose founder was the great Gautam Buddha. As in Christianity we find sects, so in Buddhism, are two main divisions. The word *Jain* is of Sanscrit origin, and means "Holy." Their highest aim is "having no desire." Many devotees boast that they can sit for hours in an attitude of meditation, oblivious of all about them. Salvation is gained by works of merit, one form being the building of temples.

THE CROW IN INDIA.

By JOHN DEWAR.

WHEN the traveller first arrives in Bombay, he is too much occupied with the strangeness of his surroundings to notice the crows. As likely as not, he is awakened on his first morning in India, by the wreck of what was once a tray containing tea and toast, which the barefooted attendant must have quietly placed by the sleeper's bed.

Were the depredations of the *Corvidæ*

confined to eatables the Anglo-Indian would be thankful for small mercies. Unfortunately, to the Indian crow everything in this world is of value—stamps, letters, babies' socks, jewellery, spoons, ping-pong balls, and all things easily portable. A Calcutta bird has made itself famous by constructing a nest of the wires used to secure the corks of soda-water bottles. A Bombay bird built her nest of gold and silver spectacle frames stolen from Messrs. Lawrence and Mayo's factory. The value of the materials used in the construction of this nest was estimated at one hundred dollars.

The bird will wantonly tear a leaf out of a book lying open on the table. My gardener puts every morning fresh flowers in the vases. One day the man was called away from his work for a couple of minutes. During his absence a crow swooped down and succeeded in taking a beakful of flowers, and breaking the vase in which they were placed.

A retired colonel of my acquaintance, who lives in the Himalayas, is a very enthusiastic gardener, and the crows are the bane of his life. They root up his choicest seedlings, sever the heads of his most superb flowers from the stalk, and fly away with the little pieces of paper which he places in cleft sticks to mark where seeds have been sown.

The Madras crows are a by-word throughout the length and breadth of India. The Hospital is their favorite playground. They are never so happy as when annoying the inmates.

The consequence is that it has been found necessary to have wire covers which protect articles placed at the bedside.

I have seen a Madras crow quietly helping itself to the contents of a basket which an old woman was carrying on her head. The bird was possessed of sufficient intelligence to refrain from alighting on the basket. It flapped along just above the top of the basket, keeping pace with the woman, and, unperceived by her, made a meal of the contents.

Said one little Japanese Junior, as he squatted down to his frugal breakfast in one of the poorest of Oriental homes: "Father, why don't you thank God for your rice before you eat it?"—"Oh, I don't know how to pray."—"Well, you had better go to Sunday School then and learn how." And he is coming.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from February 1 to February 28, 1907.

ALLAHABAD, INDIA.

N. J.—Morristown, Mrs. F. W. Owen, for salary Mrs. Emerson,	\$50 00
Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli,	5 00
Va.—Boynton, Miss C. B. Hatch, rescue work, 15.00; well in Fatehpur, 10.00; birthday gift to Miss Todd, 10.00. Total,	35 00
Mich.—Detroit, Miss M. Gutekunst, toward salary Miss Bertsch,	10 00
Canada.—Rothsay, Netherwood School, per Miss S. B. Ganong, for Miss Todd's work,	12 00
Total,	\$112 00

CALCUTTA.

"Gardner Memorial School and Orphanage."

Mass.—Boston Br., Miss L. Littell, Treas.; Trinity Zenana Com., 33.70; Mr. R. T. Paine, for Gardner School, 100.00; Dorchester, Mr. E. Torrey, 100.00, Mrs. E. Torrey, 50.00, for three scholarships. Total,	\$283 70
N. Y.—Brooklyn, Mrs. Calvin Paterson, for orphan, 25.00; Mrs. Davies Cox, "In Memory of Mrs. J. J. McComb," two scholarships, 100.00; A Friend, salary Miss Costellow, 300.00. Plattsburg, Mrs. M. K. Platt, scholarship, 50.00. Total,	475 00
N. J.—Morristown, Invalids' Aux., Miss E. W. Buxton, Treas., for orphan, 7.05. Westfield, W. F. M. Soc., R. E. Ch., Miss M. V. Hammer, Treas.: Mrs. A. L. Lowry, three scholarships, 150.00; two orphans, 60.00. Total,	217 05
Pa.—Germantown, S. S. First Presb. Ch., Mr. R. A. Davies, Treas., for orphan, 7.50. Phila. Br., Mrs. Wm. Waterall, Treas., Agnes W. Leavitt Scholarship, 30.00. Williamsport, "What We Can Circle," Miss J. Williams, Treas., for orphan, 6.25. A Friend, per Miss May for Gardner Mem'l	41 75
Total,	\$1119 50

CAWNPORE.

"Mary Avery Merriman School."

N. H.—Nashua, Study Class, Mrs. J. M. Griswold, Treas., for Saundeniya,	\$5 00
Mass.—Dorchester, Mrs. E. Torrey, child,	20 00
N. Y.—Brooklyn, Mrs. C. Patterson, for child, 20.00. Cold Spring, Hillside Band, Miss A. P. Wilson, Pres., for Rahinan, 20.00. N. Y. City, Madison Sq. Ch., per Miss S. B. Hills, Mrs. T. B. Whitbeck, 1.00; Mrs. C. H. Parkhurst, 10.00, for Nasiban; Mrs. J. B. Calvert, for two children, 40.00. Total,	91 00
O.—Geneva, Jr. Guild of Cong. Ch., Miss L. B. Garritt, Treas., for Miss Beach's work,	10 00
Ill.—Byron Band, per Mrs. M. F. Knowlton, for child,	20 00
Total,	\$146 00

JHANSI.

"Mary S. Ackerman Hoyt Memorial Hospital."

N. H.—Nashua, Miss M. C. Evans (special),	\$25 00
N. Y.—N. Y. City, Madison Sq. Ch., per Miss Hills, for bed, Mrs. S. I. Hurtt, 2.00; Mrs. Lee Beattie, 1.00; Miss E. S. Coles, 5.00; Mrs. H. L. Robbins, 5.00; Mrs. C. H. Patterson, 5.00; Miss A. Lent (special), 25.00. Total,	43 00
Pa.—Shippensburg, Normal S. S., Miss A. V. Horton, Treas., for school,	8 60
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Mrs. J. M. T. Finney, for bed, 25.00; Mrs. H. Stockbridge, 5.00. Total,	30 00
Total,	\$106 60

SHANGHAI, CHINA.

N. Y.—Brooklyn, Miss Elsie McCartee, toward salary of Miss Miller, 50.00. N. Y. City, Miss M. S. Stone, salary Miss E. Irvine, 100.00. Total,	\$150 00
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N. C.—Newton, Mrs. D. W. Flagler, for famine, care Miss Irvine,	\$5 00
Total,	\$155 00

YOKOHAMA, JAPAN.

Vt.—Bellows Falls, Bible School, per Rev. A. P. Pratt, for Miss Pratt's work,	\$10 00
N. Y.—Binghamton, Y. P. S. C. E., West Presb. Ch., per Miss Hand, for Bible Woman, 60.00. N. Y. City, A Friend, for evangelistic work, 50.00. Total,	110 00
Pa.—Phila. Br., Anniversary offering, 25.00; Mrs. Jas. Carstairs, for Bible Woman, 60.00. Total,	85 00
Md.—Baltimore, Mrs. Wm. Gisuel, for Bible Woman, Ky.—Louisville, Mrs. J. D. Mitchell, evangelistic work, 20.00. Owingsville, Mrs. L. R. Walton, Mem'l of Elizabeth Barnes Walton, Miss Strain's work, 50.00. Total,	70 00
Mo.—St. Louis, Mr. C. W. Nau, for Bible Woman,	30 00
Total,	\$365 00

GENERAL FUND.

Mass.—Dorchester, Mr. E. Torrey, 300.00; Mrs. E. Torrey, 130.00. Total,	\$430 00
Conn.—New Haven, Mrs. F. B. Dexter's subscribers: Misses Bradley, 6.00; Mrs. T. G. Bennett, 35.00; Mrs. F. B. Dexter, 10.00; Mrs. J. M. B. Dwight, 3.00; Mrs. D. C. Eaton, 2.00; Mrs. Samuel Harris, 5.00; Mrs. J. S. Hotchkiss, 2.00; Miss Rose Mineger, 2.00; Miss Scranton, 10.00; Mrs. Eli Whitney, Jr., 10.00; Mrs. J. D. Wheeler, 25.00; Mrs. John A. Porter, 50.00. Total,	160 00
N. Y.—Astoria, Miss E. B. Smallwood, 5.00. Brooklyn, Mrs. S. T. Dauchy, 50.00; Miss E. McCartee, 25.00; Miss L. P. Waller, 20.00. N. Y. City, Miss L. P. Halsted, 10.00; Mrs. M. Clarkson, 20.00; Miss K. Lambert, 5.00; Mrs. Davies Cox, freight, 10.00; Mrs. J. M. Farr, 20.00. Plattsburg, Mrs. M. K. Platt's subscribers: Mrs. F. B. Hall, 10.00; Mrs. J. R. Myers, 10.00; Mrs. A. Dailey, 2.00; Mrs. Charles Thomas, 1.00; Miss H. S. Bixby, 1.00; Miss Vena Gilliland, .50; Miss E. Hubbard, .50; Mrs. Jno. Martin, 1.00; Mrs. Julia Wood, 1.00; Mrs. Jas. Cavanagh, 2.00; Mrs. Charles Lezotte, Lyon, Mt. .50; Mrs. M. P. Myers, 6.00. Poughkeepsie, Miss J. Church, 5.00. Total,	205 50
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, collection, 18.00; fees, 5.00; Mrs. Chas. Green, 5.00. Total,	28 00
Total,	\$823 50

SUBSCRIPTIONS TO MISSIONARY LINK.

Rev. A. P. Pratt, .50; Miss M. E. Scranton, .50; Plattsburg, N. Y., 15.00; Mary E. Hays Band, 7.00; Morristown Aux., 2.00; Miss E. B. Smallwood, .50; Miss Nixon, .50; W. and O. Band, 1.00; Mrs. Skead, 1.00; Miss S. B. Cleaver, 2.00; Mrs. G. C. Halsted, .50; Mrs. A. D. Smith, .50; Phila. Br., 13.00. New Brunswick Aux., N. J., 2.00; sale of leaflets, 5.24. Total,	\$31 24
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WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

To Calcutta:	
Mrs. L. A. Ross, for Martha Thomas,	\$9 00
To Cawnpore:	
Miss A. E. Richards, for Maud,	30 00
Rev. and Mrs. D. M. Stearns, for Hiri,	10 00
Mrs. Geo. E. Voorhees, for Lachani,	25 00
Mr. Wm. Archer, for Louie,	30 00
Mrs. B. F. Beck, for Hannah,	5 00
To Jhansi:	
Mrs. Wm. C. Brewster, two Bible Women,	10 00
Miss Laura E. Allen, for Bible Woman,	5 00
Total,	\$124 00
To China:	
Mrs. E. S. Richards, for her Bible Woman,	\$30 00
A young man's tithe, for Mrs. Tsaung,	10 00
Total,	\$40 00

To Japan:	
" In. Mem.," Mrs. E. S. Richards, Tayo	
Tshiku,	\$60 00
Unto Him. Gtn Harrada Shobi,	10 00
For His Pleasure, Iguchi Tadayo,	10 00
D. E. R. (Baltimore), Yoshida Kono,	5 00
Our little daughter, Takazawi Maki,	60 00
Scranton Willing One, Ito Kotoji,	5 00
Miss H. A. Hoover, Iidor Setsu,	8 00
Miss Ella C. Clephane, for B Woman,	60 00
That Jesus May Reign, Watanabe Kin,	60 00
Mrs. A. L. Louny, Yamaguchi Knori,	60 00
Mr. T. E. Ross, Sei Ishazaki,	15 00
Mrs. W. C. Brewster, Saki Suzuki,	5 00
Mr. and Mrs. G. H. Weigle, Rai Sugai,	30 00
Miss C. L. Hutson, Tanaka Shizu,	60 00
Mr. W. G. Parke, Nakawuna Yazu,	70 00
McMurray & Bisel, Yachiyo Maru,	5 00
Mrs. S. Dickson, Inone Makiyo	30 00
	\$553 00
Total,	\$717 00

SUMMARY.

Allahabad,	\$112 00
Calcutta,	1,128 50
Cawnpore,	246 00
Jhansi,	121 60
China,	195 00
Japan,	918 00
General Fund,	823 50
Link Subscriptions,	51 24
Total,	\$3,595 84

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Estate of Jane M. Francis, \$100 41
JOHN MASON KNOX, *Treas.*

PHILADELPHIA BRANCH RECEIPTS

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Through Mrs. B. Griffith:	
Mrs. Gustavus W. Knowles,	\$50 00
Mrs. B. Griffith,	10 00
From Mrs. Jas. Carstairs, for support of Bible	
Reader in Japan,	60 00
Anniversary collection, for work in Yokohama,	25 00
Semi-an. int. on Miss Eliz. Peter's Fund,	45 00
Through Mrs. Farr, from Mrs. C. H. Field,	1 00
From Miss Waters, incl. <i>Link</i> ,	2 00
Through Miss Howard Smith:	
Miss S. C. Allibone,	1 00
Miss Howard Smith,	10 00
Total,	\$204 00

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Mary S. Ackerman Hoyt—Her niece, Miss Emilie S.
Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, } Anthony Dey.

Mrs. Mary B. Humphreys Dey, }

" In Memoriam "—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

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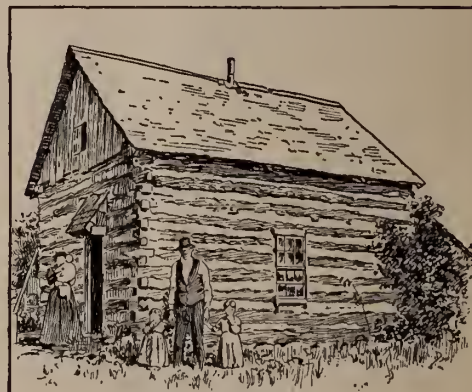
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